THE Quakers Complaint AGAINST *GEORGE KEITH*,

Humbly Preſented to the

CLERGY OF THE Church of *England*,

Who have

Lately Receiv'd him into their *Communion*, and ſuffer'd him to Preach in their *Pulpits*.

WITH SOME

REASONS WHY THE People called *QUAKERS* HAVE

Excommunicated *George Keith*, &c. Clearing them from the Aſperſions caſt upon them by him.

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THE *Quakers Complaint* AGAINST George Keith, &c.

FRIENDS,

WHereas *George Keith*, when profeſſing himſelf to be of our Communion, yea, of the Truth it ſelf, tho' known by the People of the World by the Denomination of *Quakers*, did caſt (as Evidence can be brought out of his Books) ſuch Aſperſions upon Us, that its evident and demonſtrable out of our Books printed, and hereafter Quoted about the ſame time, that we never had Unity with his Doctrine; his Books held forth, *That that outward Perſon that ſuffer'd at* Jeruſalem *was properly the Chriſt of God; yea, the holy Thing that was born of the Virgin* Mary, *was the Chriſt of God.* And likewiſe he preached up that the ſame Chriſt as God and Man in

one Perſon is now in Heaven, and from thence ſhall come to Judge the World, and at whoſe coming the Dead in the Graves ſhall be raiſed.

O Friends, theſe Doctrins did he hold forth to us, which Doctrine plucks up our ancient Teſtimony by the roots. O how were we preſſed down when we heard him preach up thoſe things which ſhall be no more again, and in a divine Senſe of what we believe, we have firmly and innocently held forth in our Preaching and Writings, as hereafter Quoted: That theſe Doctrins held by us, are the real Doctrins of the Truth, and theſe are our ancient Teſtimonies, yea, they are the truth; pray conſider, the truth is the truth, and it changeth not: And tho' this ſaid *G. K.* chargeth us to be guilty of denying the Lord that bought us; that we do not believe *that outward Perſon that ſuffered at* Jeruſalem, *to be the Chriſt of God*; yet Friends, O marvel not thereat, for we do declare it, and our Books do declare, that we never did believe, *That the outward Perſon was the Chriſt, the Son of God.* We own that Chriſt, the Son of the living God, who was with the Father before the World was, dwelt in that bodily Garment, and we did always declare that we could never Call that bodily Garment *Chriſt*; therefore we thought it neceſſary, in our Wiſdom, to take off thoſe Aſperſions that the ſaid *G. K.* did

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caſt upon us, while he was of us; for tho' he boldly and zealouſly affirm'd, that we owned that holy Thing to be the Chriſt of God, in anſwer to *R. G.* and in his *Way caſt up*, yet we ſay it was not our Opinion, ſince we have known the truth. O Friends, we would declare a little of the Foundation that we held forth, when we were firſt raiſed to be a People, which will be worth your Obſervation; but before we proceed, we tell you by way of Confirmation, that theſe Quotations following, which are truly Quoted out of our Books, are the Real Doctrins that We in the beginning profeſſed, and held forth; the Foundation that we laid was, that People might be turned inward to Chriſt within, and not regard a Chriſt without; we are not to mind Chriſt any more after the Fleſh, nor to look for Juſtification by outward Blood, but to Chriſt in us, who is born in us, his Blood ſhed in us, Crucified in us, and offers up himſelf a living Sacrifice to God for us, by which the Wrath of God is appeaſed to us. Ah, this inward Blood; we found the Prieſts of the Nations ignorant of; and this inward Myſtery was the Foundation, and Object of Faith, that we turn'd People to; we did not bid them believe in Chriſt as God and Man in one Perſon without them; but we declar'd, to ſay that Chriſt is God and Man in one Perſon it is a Lye, and thus as the

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Foundation was laid, and Truth broke forth; O, it grew and proſpered, and ſuch hath been our Eſteem for the ancient Teſtimony of our Elder Friends, who have born the burden and heat of the Day, and is gone before us.

Firſt, Our ſoundeſt Friends never preach up Chriſt as God and Man in one Perſon now Glorified in the Heavens, to be the Object of our Faith, but only the Light within, which *George Fox*, the Apoſtle of this Age, and firſt Miniſter among us, taught us to believe was whole Chriſt God and Man, Fleſh, Blood and Bones. And we were greatly refreſhed in the Teſtimony of an ancient Miniſter of the Goſpel among us, namely *Thomas Gilpin*, the 22*d*. of the third Month, which the World calls *May*, at our Yearly Meeting at *Gracious Street*, who ſaid, that the Light within being *the more ſure Word of Prophecy*, it was moſt ſafe for us all to truſt to that, and not to any outward thing, by which outward Thing we know very well he not only meant the Scripture which *G. F.* did teach us to call Death, Duſt and Serpents Meat, but alſo, that outward Perſon which ſuffered at *Jeruſalem* which *G. K.* calls Chriſt; and, to be be plain, we are not a little offended with ſome of our Preachers, who now begin to contradict our ancient Teſtimony, and ſome of them (of whom we might have expected bet-

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ter) begin to contradict their own ancient Teſtimony, preaching now Chriſt without us, too much favouring *G. K.*'s vain Notions, and we never uſed till of late that Truth's Adverſaries has been tampering with ſome of our Miniſters, to confeſs our Sins in our Meetings, becauſe we thought that we had attained to a Sinleſs Perfection.

Our great concern was to be inwardly exerciſed by Chriſt only after the Spirit, for *it's the Spirit that quickens, the Fleſh profits nothing*; and this Fleſh our worthy ancient Miniſters taught us was that fleſhly Garment that ſuffered at *Jeruſalem*, that profits us nothing to believe that it ſuffer'd.

2*dly*, And next to this we were greatly concerned to cry out againſt fine Clothing, as wearing of Silk and Gold, ſuperfluous Buttons and Button-Holes, we were againſt curious Buildings, lofty Horſes, Coaches to ride in, Waiting-Men and Waiting-Maids, againſt wearing of Periwigs of all ſorts, and Bowing and Reſpecting of Perſons, tho' ſome now take Liberty herein, to our great Grief: And the Foundation of Quakeriſm (which is a new Nick-name for old Chriſtianity) was thus laid. And, Friends, Truth is the ſame that ever it was, and changeth not: We are acted by the ſame Principle as ever we were; and tho' many are gone away from us, and many more are like to go off by the

Aſperſions

Aſperſions *George Keith* and other Adverſaries of Truth have caſt upon us, yet a Remnant will ſtand to the ancient Teſtimony, and take the advice given this Yearly Meeting by that worthy Miniſter *T. Wilſon*, not to diſpute with Truths Adverſaries, for that ſtopped the Wells from Springing, but the way to unſtop the Wells, eſpecially in younger Friends, was to read the Servant of the Lord's, *George Fox*'s Epiſtles, he did not bid us read *Paul*'s, nor *Peter*, nor *John*'s, *&c.* (mark that.) Indeed great fear is upon us, for ſome begin to think themſelves wiſer than their Teachers, and run to the Steeple-Houſes, not only after *George Keith*, but other Prieſts, and begin to run down our ancient Teſtimony, and ſlight *George Fox* and other ancient Friends Books.

And now, Friends, know, that for *G. K.*'s preaching up Faith in Chriſt, God-Man without us, and denying the ſufficiency of the Light within to Salvation without any thing elſe; by which, as *W. Penn* ſaid at *Ratcliffe* Meeting, 1695. (*when he was ſo tranſported with the Glorious Power of God, that he could not tell whether he was ſitting, ſtanding or kneeling when he pronounced the Sentence of Apoſtacy on* George Keith) *that* this Doctrine was plucking up the Teſtimony of Truth by the Roots. Thus having cleared Friends from *G. K.*'s Aſperſions we ſhall conclude, deſiring you to

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peruſe the following Quotations out of our Books, wherein you will more fully ſee our Doctrine.

Concerning the Scriptures.

NO Command in Scripture is any farther obliging upon any Man, then as he finds a Conviction upon his Conſcience, otherwiſe Men ſhould be engaged without, if not againſt Conviction, a thing unreaſonable in a Man. *W. P. in his Quaker, a new Nick-Name for old Chriſtianity*, p. 71

(Note, *According to this, there can be no Sins of Ignorance.*)

He that ſaith the Letter is the Rule and Guide of the People of God is without, feeding upon the husk, and is Ignorant of the true Light. *Shield of Truth*, J. P. p. 11.

The Queſtion being put, whether the Quakers did eſteem their Speaking to be of as great Authority as any Chapter in the Bible.

G. W. Anſwers, That which is Spoken from the Spirit of Truth in any, is of as great Authority as the Scriptures and Chapters are, and greater. *Serious Apology*, p. 49.

How can, or dare any ſay, without the higheſt Blaſphemy, that the Scriptures is the Word of God. *Mene Tekel*, p. 22.

If ever you own the Prophets, Chriſts, or the Apoſtles, you will own our Writings, which are given forth by the ſame Spirit and Power. G. F. *anſ. weſt. pet.* p. 30.

You are in the Witchcraft, who obſerve Commands from without from the Letter. E. B's *work* p. 105.

News out of the North, written from the mouth of the Lord, from one who is naked, and ſtands naked before the Lord cloathed with Righteouſneſs, whoſe Name is not known in the World, riſen up out of the North, which was Propheſied of, but now is fulfilled, called G. Fox, *page* 14.

Your Original is carnal Hebrew, Greek and Latin, and your Word is carnal, the Letter and the Light is carnal, the Letter--- Their Original is but Duſt, which is but the Leter, which is Death. --And their Goſpel is duſt *Matthew*, *Mark*, *Luke* and *John*, which is the Letter.

Concerning the Trinity.

G. Whitehead *&c. in* Iſhmael, *&c. in Anſwer to Mr.* Townſend, *p.* 10.

The Three Perſons which thou dreams of, which thou would divide out of one, like a Conjurer, are all denied, and thou ſhut up with them in perpetual darkneſs for the Lake and Pit, for thou haſt no Scripture that mentions any ſuch things.

W. P. *his Sandy Foundation, p.* 12. 15.

That frequent, but impertinent diſtinction, that God is One Subſtance, but Three in Perſons, or Subſiſtences--- A moſt abſurd Blaſphemy---- They the *Trinitarians* muſt neceſſarily conclude their Kind of Trinity a Fiction.

Its requiſite I ſhould inform the Reader concerning its Original: Thou maiſt aſſure thy ſelf its not from the Scripture, nor Reaſon, ſince ſo expreſly repugnant it was conceived in Ignorance, brought forth and maintained by Cruelty.

G. Fox's *Great Miſt. p.* 246.

The Scriptures do not tell People of a Trinity, nor Three Perſons, but the Common-Prayer Maſs-book ſpeaks of Three Perſons,

Persons, brought in by the Father the Pope.

Concerning Christ.

That the outward Person that suffer'd was properly the Son of God, we utterly deny. W. P. *Ser. Apol. p.* 146.

Your Imagined God beyond the Stars, and your carnal Christ, is utterly denied. To say Christ is God and Man in one Person, is a Lye. *Sword of Lord drawn p.* 5.

The Devil was in thee, thou sayest thou art saved by Christ without thee, and so hast recorded thy self a Reprobate. G.F. *Great Mist. p.* 250

Faith in Christ's outward manifestation, a deadly Poison these latter Ages has been infected with. W.P. *Quaker new Nick, p.* 6.

The Suffering of the People of God (*Quakers*) in this Age is more unjust than in the days of Christ, or the Apostles. What was done to Christ, or the Apostles, was chiefly done by a Law, and in great part by the due Execution of a Law. E.B.'s *work, p.* 273.

The Blood of Christ was no more than the Blood of another Saint. S. Eccle's *Letter to R.* Porter.

Christ's coming in the Flesh was but a Figure. Faith in Christ without Men is contrary to the Apostles Doctrine. G. W. *Truth defending the Qua. p.* 22.

* This we deny, *viz.* Justification by the Righteousness which Christ hath fulfilled in his own Person for us (wholly without us) and boldly affirm in the name of the Lord to be the Doctrine of Devils, and an arm of the Sea of Corruption. * *p.* 65. *Serioas Apol. p.* 148

tion, which does now deluge the whole World.

Ib. 148. Death came by actual Sin, not imputative; therefore Juſtification unto Life came by actual Righteouſneſs, not imputative.

Light and Life, p. 44. Chriſt (in us) offereth up himſelf a living Sacrifice to God for us, by which the Wrath of God is appeaſed to us. *Vindicated by* G. W.

Concerning Baptiſm and Supper.

W.P. *Rea. againſt Rail. p.* 108. 109. *I affirm*, That Circumciſion is as much in force as Water Baptiſm, and the Paſchal Lamb as Bread and Wine. And we can teſtifie from the ſame Spirit by which *Paul* Renounced Circumciſion, that they are to be rejected as not now required.

G.F. *News out of the North, p.* 14 Your Baptiſm and Sacraments as you call it, and all your Ordinances, and Churches, and Teaching, its *Cain*'s Sacrifice. Their Sacrament, as they call it, is Carnal, Their Communion Bread Wine is the Table of Devils, and Cup of Devils.

E.B. *works, p.* 109. 191 To ſay that ſprinkling Infants with Water is Baptiſm into the Faith of Chriſt, this is the Doctrine of Devils.

Concerning the Reſurrection.

W.P. *in his Invalidity of J. Faldo vind. p.* 369. 370. I do utterly deny that this Text, 1 *Cor.* 15. 44. *It is ſown a natural Body, its raiſ-*

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ed a ſpiritual Body, &c. is concerned in the Reſurrection of Man's carnal Body at all. But the two States of Men under the firſt and ſecond *Adam*, Men are ſown into the World natural, ſo are they the Sons of the firſt *Adam*: But they are raiſed ſpiritual through him who is the Reſurrection and the Life, and ſo are they the Sons of the ſecond *Adam*. Who came to raiſe up the Sons of the firſt *Adam* from their dead to his living; their natural to his ſpiritual Eſtate. But perhaps it will be objected that the 47th Verſe, *The firſt Man is of the earth earthy*; and part of the 49th Verſe, *We ſhall all bear the Image of the heavenly*, ſeem to imply a bodily Reſurrection, but let the whole Verſe be conſidered, and we ſhall find no ſuch thing, *&c.*

The Apoſtle (1 *Cor.* 15. 44.) does not ſay, The natural is made a ſpiritual Body, or the natural Body and the ſpiritual Body is one and the ſame Body; but he ſets them in oppoſition, as two diſtinct Bodies. The Body that is put in the Grave is a natural Body; but the Body that's raiſed is a ſpiritual Body. And that none might think this ſpiritual Body was the ſame, he adds, *There is a natural Body, and there is a ſpiritual Body.* T. Ellwood *in his Anſ. to* G. K's 1ſt. *Narrative*, *p.* 149.

If a thing can be the ſame, and not withſtanding changed, for ſhame let us never make ſo much ſtir againſt the Doctrine of Tranſubſtantion, for the Abſurdity *Rea. againſt Rail. p.* 134

furdity of it is rather outdone than equalled by this carnal Reſurrection.

Concerning Chriſt's coming to Judgment.

G. W. *Light, Life, p.* 41. What is that Glory of the Father in which Chriſt's coming is? Is it viſible to the carnal Eye? And where is that coming to be? Is it now to be looked for outwardly? We acknowledge the ſeveral comings of Chriſt according to the Scriptures, both that in the Fleſh and that in the Spirit. But three comings of Chriſt, not only that in the Fleſh at *Jeruſalem*, and that in the Spirit, but alſo another coming in the Fleſh yet to be expected, we do not read of.

Id. Nat. Chriſtianity. 29. 30. Doſt thou look for Chriſt as he was the Son of *Mary* to appear outwardly, in a bodily Exiſtence, to ſave thee? If thou doſt, thou maiſt look till thy Eyes drop out, before thou wilt ſee ſuch an Appearance of him.

Id. Brief Diſcov. of Joh. Horn, *p.* 9. And as for that, 1 *Theſ.* 4. 15. concerning the coming of our Lord from Heaven which Men blindly put afar off; the Saints who then were alive remained unto it. So their Converſation, (*viz.* a Heaven within them) they did not ſay their Converſation was at a diſtance, above the Clouds, from whence you look for a Chriſt.

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Concerning Heaven and Hell.

There is none have a Glory and a Heaven but within them. G.F. *Miſt.* *p.* 214.

To deny the Locality of Heaven and Hell not very offenſive, and it looks too Carnal and indeed Mahometan (*viz. to aſſert it.*) W. P. *Rejoiced,* *p.* 179.

Concerning the National Miniſtery.

The Idle Gormandizing Prieſt of *England* run away with One hundred thouſand and fifty Pounds a Year under pretence of God's Miniſters. —No ſort of People have been ſo univerſally through Ages, the very Bane of Soul and Body of the Univerſe, as that abominable Tribe (of Prieſts) for whom the Theatre of God's moſt dreadful Vengeance is reſerved, to Act their Eternal Tragedy upon. W. P. *Guide miſtaken,* p. 18.

Concerning the Diſſenting Miniſtery.

An Ill-bred Pedantick Crew, the Bane of Religion, and Peſt of the World, the old Incendiaries to Miſchief, and the beſt to be ſpared of Mankind: Againſt whom the boiling Vengeance of an Irritated God is ready to be pour'd out. W. Pen's *Quaker a new Nickname,* &c. p. 165.

And we have nothing for them (*the Clergy*) but Woes and Plagues, who have made Drunk the Nations, and laid them, W. P. *Serious Apology,* p. 156.

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them to ſleep on Downy Beds of ſoft Sin-pleaſing Principles, while they have cut their Purſes and pick'd their Pockets. Tophets prepared for them to Act their Eternal Tragedy upon, whoſe Scenes will be renewed, direful anguiſhing Woes, an Eternal Irreconcileable Juſtice.

The Quakers are in the Truth, and none but they. *Quakers Chall.* p. 3.

His *(meaning the Lord's)* Sons and Daughters *(that's the Quakers)* are going abroad joyfully in the Power and Strength of the Almighty. — Howl, Woe and Miſery, all ye Prieſts, ye blind Prieſts. —All Nations and Languages, Tongues, and Kindreds and People, tremble before the Lord's Hoſt, and the Lord's Army. *News out of the North, by* G. F. p. 28.

None of theſe Quotations above are yet Retracted by the Quakers.

FINIS.